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I. Introduction

The cultural diversity of modern civilization raises a very important issue of finding optimal ways of harmonious coexistence of cultures and their mutual understanding. This issue is related to the realisation and acceptance that any culture is self-sufficient and has its own authentic vector of development. Any cultural otherness enriches civilization, bringing new knowledge of the world, making the human community more adaptable to it. The development of civilization with a focus on the dominance of one culture and its ideological templates leads humanity to a dead end and makes conflicts inevitable. Humanity loses the opportunity for its best development in an environment that is unsafe for it.

Cultures differ not only in language and conceptual picture of the world, but also in an almost elusive individual type of thinking, which probably has a stronger influence on these differences. The environment surrounding a person is different, hence the perception of it is different. 'Evolution is a change in the genetic constitution of a population. It is through changes in the types of genes that living things adapt to changes in the environment. Cognition is the process of forming representations, and with representations come language, knowledge, tools and fire. Thus, in the developmental history of living beings, culture appears as a new way of adapting to the environment, and living beings begin to adapt to changes in the environment through the development of culture' (Yuan 1987: 307).'(Yuan 1987: 307). Although language does not reflect the full reality of the world in which a culture develops, it remains the only tool for understanding its authenticity. Language, due to its limited resource, cannot accurately convey the semantic nuances of reality. The semantic nuances of cultural authenticity are revealed by its various non-linguistic means, such as intonation, tempo, melody, voice pitch, etc.

The term Homo Excultus introduced in the study demonstrates a new approach to understanding culture as a space of man-made values. Any knowledge gained by an individual becomes valuable to him or her because it makes the world around him or her safer. We assume that the values created by culture bearers as images of psychic reality that are encoded in language will help to better understand the authenticity of culture. This realisation and understanding of cultural authenticity will be a step towards deeper and better intercultural interaction.

II. Main Part

a) *Stages in the Development of Homo Excultus and the Culture his/her Created*

i. *Stage One: The Emergence of Supra-Instinctive Emotions*

The need to create a safe space for their existence gradually led Homo sapiens to discover a unique ability to generate values. The conditions for this were: a) the need for biological adaptability, b) the need for intra-tribal (social) adaptability, c) the need for adaptive connection of man and community with the surrounding world. The study introduces the concept of Homo Excultus as the quality of Homo sapiens to create values. Homo Excultus appears when the accumulated knowledge about nature created conditions for Homo sapiens to go beyond its biological and instinctive nature. This became possible due to the complexity of his psychic activity.

The psyche emerged to ensure the survival of living organisms and its development is associated with the increasing complexity of the environment (Shadrikov 2014: 45). The instincts of survival and self-preservation determined its psychic development. Sensory perception was the impetus for the

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development of more complex mental activity. Man 'observes' nature, tries to 'feel' it, and the instinct of curiosity (cognition) is activated. 'Obtaining information is the primary evolutionary goal of the senses and it has been the primary driver of evolution for millions of years' (Kidd, Hayden, 2016: 5). This instinct could only be activated in community, allowed humans to observe nature, 'study' it and react quickly to irritating (threatening) factors. The constant urge to explore something and make sense of one's surroundings is evolutionarily regarded as the ability that allowed humans to be highly adaptable and survive in challenging environments (Forss, Ciria, 2024: 980).

Curiosity has cognitive (cognitive), emotional and behavioral components (Le Kunff 2024). Being in a 'community' allowed humans to transfer an overactive (constantly aroused) sensory system (survival and self-preservation instinct) into a state of sensory deprivation (partial or complete cessation of external influence on one or more sensory organs, which leads to a reduced flow of nerve impulses to the central nervous system). The alternation of states of sensory excitation and sensory deprivation created conditions for the 'start' of psychic processes to 'create' a person's psychic reality and allowed to 'launch' elementary processes of subconscious 'analysis', in particular the processes of sorting the received information. Ivan Pavlov wrote: 'when the mind is directed towards reality, it receives from it various impressions, chaotically formed, scattered. These impressions must be in constant motion in your mind, like pieces in a kaleidoscope, in order to form in your mind that figure, that image, which corresponds to the system of reality, being a faithful imprint of it' (Pavlov 1927: 2).

Thus, the instinct of curiosity, the manifestation of which became possible only in community, launched the processes of 'constructing' the human psyche. This was the first 'product' of more complex processes taking place in the human brain. 'The reality which that the mind sets out to understand is largely hidden from it. Between reality and the mind stands and must stand a whole series of signals which completely obscure this reality' (Pavlov 1927: 3). Although there is evidence of similarities in cross-cultural exploratory behaviour based on the instinct of curiosity, according to Susan Edelman, 'cultures tend to differ both in their attitudes toward exploration and information seeking and in the range of situations that allow for the expression of different expressions of exploration, which is particularly true of the sensation-seeking motive' (Edelman 2007).

Supra-instinctive emotions were the first emotions that man expressed with the help of sounds imitating the sounds of nature and the world around him. The supra-instinctive emotion is the 'first' basic psychic emotion a person can express either being alone or in a human community. The exchange of supra-instinctive emotions became the primary communication within the human community and the first stage to the creation a better communication system - language. The activation of the articulatory apparatus of Homo sapience also led to the complication of brain processes. The first simple sound imitations of the sounds of nature caught by the human ear and attempts to reproduce them were the first building blocks of language. The human ear picks up sounds and sorts them out. Sound imitation allowed man to receive the first emotions, which involve body motor skills, including the activation of mimic processes. Obviously, that being in different biological natural environment, the man 'heard' different sounds, so he reproduced them differently.

Thus, in the processes of sound imitation the first 'rudiments' of culture are born, the natural process of gradual transition of Homo sapiens into Homo excultus is launched.

ii. *Stage Two: Creating an Event-Interval Space*

It should be noted that supra-instinctive emotions fulfilled two functions related to different instincts. The instinct of curiosity has been linked to sound imitation and perhaps gaining man's first 'pleasure' from such an activity. 'Even the simplest organisms exchange information for rewards. The results support the idea that novelty seeking displays an injection into the choice of motivation provided by the brain's reward system' (Kidd, Hayden 2015). The instinct for self-preservation, which was important not only to the individual but also to the community it belonged to, was also realised through sounds. 'Impulsivity (intrinsic to the survival instinct - author's note) and curiosity are highly contiguous in terms of their neural substrates and the ways in which they are behaviorally measured. The potential link between impulsivity and interest is indicated by the overlap of neural circuits that underlie them. The link between curiosity and impulsivity is seen through a developmental lens' (Marvin, Tedeschi, and Shohami 2020: 93).

Supra-instinctive emotions were accompanied not only by sound expression, but also created certain internal states, which, in most cases, were related to pleasure. Take as an example the sound 'om' in Hinduism and Vedic tradition. Its importance is great because pronouncing this sound stabilises the nervous system, calms a person's psyche and clarifies their mind. It is considered a sacred sound, a source of power. Today, this sound is only manifested in the practice of Hinduism and is considered one of its fundamental elements. In Judaism, it is believed that it was this sound that triggered the birth of everything in the world.

Different sounds formed (let's call it conditionally) a 'map' of supra-instinctive emotions and, accordingly, certain states. By means of sounds a man realized his basic instincts and was/is not rewarded in the form of a special brain state. Over time, sounds

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began to express human pleasure or displeasure and became manifest in the instinct to fulfil needs. It is likely that receiving pleasure or displeasure 'pushed' humans to create their own 'space' that would create more pleasure, i.e. be safe. Studies by neurophysiologists have shown that 'optical information from an external object is turned into a nerve impulse by a person's eyes, and when the nerve impulse is transmitted to the brain, it is turned into something that is identical to the external object. This identity allows the person to 'recognise' the external object instead of actually seeing 'it'. What is registered in the brain is something definite, which is different from the environment, which is composed of random factors, Because it has the properties of three-dimensional space, it is called the biological or psychic field, which is a field of certainty' (Yuan 1987: 285). Therefore, human beings strive to create a space of certainty that is safe for them and creates conditions for their further development.

Creating such a space became possible only in the human community. Being in nature and observing its statics or dynamics, man, imitating it, tries to create a similar space, which was limited by the possibilities of his sensory system, in particular the visual one. This space becomes a space of adaptability to the limitless world around man. Although 'the mind comprehending reality requires absolute freedom' (Pavlov 1927: 5), the recreated reality must be certain. The space of certainty is preferred as safer. But the instinct of curiosity forces man to make a constant choice between certainty and uncertainty. 'The results (of the research - author's note) demonstrate the power of the desire for a temporary solution to uncertainty as a motivator of choice' (Kidd, Hayden 2015).

Thus, the whole boundless space of nature becomes the biological-sensory (psychic) space of human habitation, while the regularities of the natural environment are preserved in it. The withering and rebirth of nature, or rainy season and drought season, etc., its alternating phenomena are repeated in the form of real events in the space of a person's location - birth and death, hunting/gathering and recreation, etc. The repeated events are fixed and fixed in the form of real events in the human space. At the same time, the repeated events are fixed and fixed in the mental space of a person as definite and recurring with clear intervals. A derivative of the human sensory system, the fixation field helps humans focus on events and the intervals at which those events recur. All complex processes leading to certainty are anchored in the human psychic field in the form of event-interval space. Despite the fact that 'vision is crucial to everyday life, but the mind is not always focused on what the eyes see. Mind wandering occurs frequently and is associated with impaired visual and cognitive processing of external information.' But 'observers are constantly and appropriately paying attention to their visual environment' (Krasich 2020). This proves the fact that each culture filled its event-interval space differently.

Repeated events at intervals become an essential part of human life and community, are endowed with a special status and become a cult. For example, this is how the cult of ancestors emerged, which has existed and still exists in all cultures without exception. Event intervals allowed us to 'anticipate' the processes occurring in life and react to them, which made the event-interval space more holistic and safe. And so, each formed community creates within its life activity its unique event-interval space as a space of safety. In each isolated event-interval space, a different understanding of recurring events emerged, that were essential to community resilience. Both external (natural environment and community location) and internal human factors influenced the determination of intervals at which events recurred. Therefore, it is not surprising that different cultures today have a different system of spatial eventuality and a completely different concept of time. For example, in Persian culture the festival of fire and the tradition of jumping over fire are associated with Nowruz - the first day of spring, which occurs on the first day of the zodiacal sign Aries. In Russian culture and tradition the fire festival is linked to Maslenitsa, fire being a symbol of the burning of the old and the arrival of the new, associated with the coming of spring. It is tied to the Easter holiday and is usually celebrated 56 days before Easter. In Chinese culture fire is one of the 5 basic elements by which the world was created. It is especially revered with red as a symbol of fire to demonstrate the birth of the new. For example, it is the main colour of traditional Chinese weddings.

The event-interval space created by man gradually 'fills up' like the filling of his natural environment. The complication of psychic processes leads man further and further away from his instinctive actions and his wandering mind 'creates' the invisible. And the same mind tries to explain the invisible created by it and to make the psychic reality of man as safe and definite as possible. This is how the first division of the event-interval space into the visible, fixed by vision, and the invisible, created by the mind, is obtained. The invisible is a) the hidden, which the human eye cannot see; b) the perceptible - hearing, touch, taste and smell.

Thus, the creation of event-interval space was a necessary condition for the better adaptability of man to the environment and his development on the way to becoming a human being as Homo excultus. This was possible only in community. In the psychic field of certainty, on which the psychic reality of a person is built, the event-interval space is divided into components - the visible space and the invisible space created by the mind.

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iii. *Stage Three: Complication of Emotions*

It is supposed that the stage of appearance of human event-interval space and the stage of emotional reproduction of cognised 'objects' in human psychic reality are interconnected and may have arisen approximately in the same time period. According to the James-Lange theory, emotions arose as a result of the human awareness of reflex physiological changes in the body in response to an external stimulus that was either satisfactory (bringing pleasure) or unsatisfactory (causing displeasure), such as cold and heat, sun and rain. The physiological sensations experienced by man became the prototype of the first 'physiological' human emotions - human satisfaction or dissatisfaction. M. Oggiano, referring to existing research, concludes that 'emotions predispose the organism to recognise and respond to specific circumstances in a timely manner. Situations define ancestral problems, and the responses illustrate solutions that were more better to evolutionary success' (Oggiano 2022). Somehow the first basic 'emotions' are related to environmental influences and are present in the event-interval space created by humans. A brain modulates primary emotions and associated behavior (Romanchuk 2023: 164). 'Such 'emotions' are basic and universal to any culture, but they are non-identical. Over time, this non-identity will become more complex and entrenched in the language of any culture.

With the complication of psychic reality, basic emotions also become more complex, and state emotions appear - fear, joy, aggression, fright and others. With the emergence of complex emotions, the life of the man himself becomes an event for him, because the emotions of the state are directly connected with the man himself, as if 'born' by the human body. The man begins to 'feel' these emotions, to feel them in himself. 'Emotional states have evolved to allow us to deal with environmental challenges in a more flexible, predictable and context-dependent way than reflexes, but this does not yet require the full flexibility of volitional, planned behaviour. They evolved to deal with specific, recurring themes in our environment; and because most of the specific sensory features of these themes vary widely, they are also critically related to learning' (Romanchuk 2023: 168).

These complex emotions require a more complex form of expression, they are not satisfied with single sounds. Man begins to construct these emotions by combining different sounds. Apparently, this is how the roots of words began to form. With the emergence of complex emotions, a 'map' of emotions emerges, in which supra-instinctive emotions, experienced equally by the whole community, and complex emotions as emotions of eventuality (the author's term), which arise as a consequence of some internal event experienced by a person. Similar internal events experienced by members of a community are conveyed by the same sound construction.

This is further reflected in the language of the culture, on the basis of which an emotional map of the culture is formed. Emotional maps of cultures differ from one another. There are no cultures in the world with identical emotional maps (emotional pictures). Such maps (pictures) are very persistent and closed, i.e. a culture cannot 'borrow' a fragment of its emotional map from another culture. We cannot claim that a person with the emotion 'radost' (Russian), a person with the emotion 'joy' (English), a person with the emotion of 喜悦 (Chinese), a person with an emotion **ọ́ṅụ** (Igbo, Nigeria) etc., experience the same reaction to the same internal state or external event and understand it in the same way. In addition, the same event can evoke different, sometimes completely opposite emotions in people, according to the emotional maps of their cultures.

The fixation of emotions in the psychic reality of man and their expression in the form of already coherent sounds and elementary words become a prerequisite for the beginning of the formation of man as Homo excultus. In this case, instinctive patterns of behaviour receive an emotional impulse and become more diverse. At the same time there is an emotional filling of the event-interval space, it becomes 'speaking' or 'emotionally expressing itself'. We assume that the appearance of rock painting is connected with this stage of Homo sapience development. At this stage, a 'shift' of the developmental axis of Homo sapience as a biological species to Homo Excultus as a 'cultured' biological species becomes noticeable. Rock art demonstrates the stages of 'adaptability' of Homo sapience to the environment. While in the first drawings we see very simple depictions of animals or birds, in later drawings they are depicted in the likeness of some kind of 'deity'.

Thus, the emergence of more complex emotions triggered the formation of complex sounds, resulting from the combination of simple sounds with each other, which became the prototype of words. Emotions also began to 'anchor' in psychic reality the connections correlated with the object world. Thus, the event-interval space created by the human psyche is gradually filled.

iv. *Stage Four: Filling of Parts of the Event-Interval Space. The Emergence of the Sacred*

With the emergence of event-interval space in the mental field, the necessity of filling it as a need arose, which consolidated the established links within the space and thus formed its definiteness. The question of what is primary - thinking or emotions, did not arise at this stage of Homo Excultus' development. Recent scientific studies show the interest of different sciences in this issue and try to explain the connection

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between thinking and emotions not only from a psychological point of view, but also from the position of neuroscience (Zhou etc.) and physics (E.Deli, L. Perlovsky etc.). 'Real human intelligence runs through the whole process of emotion. The core and motivation of rational thought are derived from emotion. Intelligence without emotion does not exist or make sense. Emotional thinking involves complex emotional factors during cognitive processes the ability to process information and use emotions to integrate information to make good decisions and reactions' (Zhou 2021).

Primary supra-instinctive emotional states were the basis for the generation of more complex emotions. According to Zhou, emotion is a complex and largely automated programme of action that includes specific ideas and patterns (Zhou 2021). Emotions condition human behaviour (Beck 2015). Ancient man explored the natural world, making connections with the world around him and sought safety (self-preservation). The world for man was one, indivisible. It was felt, sensed and understood at the same time. Therefore, all the connections that man made with the world around him were indivisible - they were both thoughts and emotions at the same time. Much later, these established bonds became sacred as it was necessary to maintain safety. This allowed people to further explore and adapt to the world around them. Thus, the connections created in man's psychic field that could support him in the surrounding world of uncertainties were sacralised by man. At the same time, the event-interval space was sacralised.

a. *Totemism as the First Sacred Connection between Man and the Natural World*

The world around man was dynamic and constantly changing, it could not be static. The objects and implements of labour that man produced were static, but everything that man used to make them was in motion. Nature around man was animated, its spoke to him with her natural elements, its was stronger than man. The world that surrounded him was also stronger. Man had to either submit to the elements of nature or absorb all their power. The animals (birds) that lived in his neighbourhood had strength, according to man. The animals were strong, uncontrollable and therefore posed a danger to humans. Man needed to establish a connection with the animal world. Man made an animal (bird) the ancestor of his tribe (family). Obviously, the first rock paintings depicting animals (birds) belong to this period of human development. The drawing was to fix, to make static, the animal in motion, on the one hand, and, on the other hand, the drawing indicated the place of worship as a place of connection with the ancestor of his tribe. 'The liveliness and expressiveness of the wall paintings and the lack of composition in them probably indicate that the main task of the Palaeolithic artist was to convey in the image precisely the strength and power of animals' (Kuzmina 2007; 4). This is how the sacred began to emerge as a special link that would connect man with the natural world and make his life more secure

Rock art depicts the earliest cult that emerged in the human community. This first fixed connection of man with the natural world was reflected in his psychic reality. Man honoured the animal (bird) as the ancestor of the tribe and tried to inherit its qualities and strength. In ancient Egypt, the pharaoh was depicted as a man with the head of an animal. This emphasised the fact that the Pharaoh's lineage was derived from his ancestor, which was believed to be a totem animal. These very first beliefs become relic supra-biological cultural programmes. These ancient ideas turned out to be so stable that they set strong spiritual guidelines even today (Kuzmina, 2007). To this day, we find traces of the early totem cult in the family coats of arms of ancient aristocratic families. They can also be found on the coats of arms of many countries and cities.

The image of animals or birds became the first established fixed connection with the visible world. Having established fixed connections with the surrounding world, man began to fill his event-interval space. It may seem interesting that in many cultures, deceased ancestors resided high in the mountains. The notion of mountains as a place of ancestors' stay can be found in the Indonesian cultural community and in African tribal cultures. In addition, the rock divided the world into two parts - the world of the living and the world of ancestors. On this side of the rock, on which the ancestral totem is depicted, is the human, on the other side of the rock, behind the depiction of the ancestral totem, is the ancestor. No less significant were the caves in the mountains (e.g. in Spain), which divided the world into the manifest and the secret (underground) world. To this day, in some cultures, particularly in Indonesia, cemeteries are set up in the forest, where the body of the deceased is hung from a tree. There are also cemeteries in the mountains, where the body of the deceased is placed on a rock. This does not testify to the 'backwardness' of the culture, but, on the contrary, proves that these cultures have preserved strong primary sacred ties established in deep antiquity. It is these sacral ties that determine the value system of the community.

In the Igbo culture of Africa (Nigeria), the cult of the animal still exists. The cult became a motif for proverbs and was preserved in them. What is also interesting is the fact that these are the kind of proverbs that are good for developing the mind of a child. These proverbs have a double meaning, they contain value orientations and reflect the value system of the Igbo people formed in ancient times. The new proverbs are also built on this ancient model, thus supporting and preserving the value system of the Igbo culture. And so, the totem ancestor was the 'guardian' of the whole tribe

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- both the living and the dead. We assume that it is from these first totem beliefs that the modern concept of ancestral bond, i.e. the bond between the living and all the dead, originated. In the Abramist religions, all the dead go to heaven. And so, the totemic cult became the first sacral connection between man and the natural world. The same cult became the first image for the emergence of a system of values that was adhered to by a large clan (nation) after many centuries. And it wasn't just animals that could be totems. According to W. Hopkins, the same role could be fulfilled by the sea, sun, wind, rain, thunder, plants, for example, in Peru - the sea and corn (Hopkins 1918:147) or celestial luminaries, especially stars, in Semitic cultures. In any case, the totem was supposed to secure a person's life and help him adapt to the ever-changing world around him.

These first and most ancient sacred connections are preserved not only in the traditions of cultures, but also in the earliest proverbs and fairy tales that have survived. In them, irrespective of culture and language, the life of the animal world, or the elements of nature, or the world of plants is reflected. And they are the ones that contain the main sprouts of value orientations that exist in a culture. A child, listening to fairy tales and repeating proverbs and sayings, 'plunges' first of all into the value world of his culture. These values seem to enter into him. And the whole further life a person lives in this value system, he is its carrier. It is the value system that ensures the life of culture.

Thus, the first established sacral connection between man and the natural world was the cult of totemism. The semantics of this connection demonstrates the human desire to receive certain help from the totem animal (bird), the desire to obtain the qualities possessed by the animal (bird) for better adaptability to the environment or the need to expand the emotional background in connection with nature through the totems of elements or plants.

b. *Animism as the Next Sacral Connection of Man with the Natural World*

Man saw how the animal adapted to the elements of nature and tried to understand how he (man) could do the same. So his first established connection allowed him to 'nurture' the power the animal possessed. 'Nurturing' such qualities triggered psychic processes to create more complex emotions. But man was still establishing connections only at the level of his sensory system. The development of his psychic processes occurred gradually through an understanding of the object world. The object world provided him with security - dwelling, tools of labour, etc. The elements of nature required a completely different connection. Man perceived the various states of nature and the world around them through the prism of complex emotions and complex concepts. Man 'tried on' their state to himself and looked for similarities with his inner state. This was a more complex system of interaction with the natural world. Nature became part of man's inner state. The number of elements and phenomena of nature depended on the place of human habitation. The proof is found in the root bases of languages. So, for example, the word 'dusha (soul)' in Russian is etymologically related to Sanskrit *dhe-'wind, earth, breathe, gasp' and goes back to older and simpler linguistic roots: *dъ 'to make, divide' and *hъ 'to move, set in motion'. In Arabic, the meaning of the ancient root denotes spaciousness and stability, derived from the older root yaa - wind. Yaa is the sound that man hears. Yaa has been reversed to signify كسرة (kasnah/(soul)) - crumb, grain of sand, what was before it. In Chinese, 'soul' comes from combining the sounds (syllables) for 'ghost' and 'cloud'. It also refers to the spirit or emotions of people. Each human community was content with the most 'necessary' elements and states of nature that directly affected its life.

Thus, at the stage of the emergence of animistic beliefs, the individualisation of communities intensified. The same elements of nature in each community had different names, they could cause different emotions and could have different manifestations, they already initially had functional differences, which were reflected in the rudiments of language as a more complex means of communication. Through the animal-totem (or bird-totem) man makes a more complex connection with the surrounding world, which becomes sacred through the ritual of sacrifice. Animal sacrifice helped to strengthen this connection and 'calm' the elements or 'strengthen' their help. We assume that an animal was sacrificed, which was used by their totem in its natural environment. It was a tasty animal for the totem. So the human community showed their submission to the power of the totem. It was the first step towards the emergence of hierarchy.

Emotional states become an important part of the human psychic world. Probably, the ritual of sacrifice, which was accompanied by human movements (dance), sound rhythm (drumming, music) brought a person to a certain psychic state - ecstasy. Ecstasy not only caused one to feel joy and lightness, but also gave one a special power. It was another power, invisible to man, which was separate from the power he had inherited from the animal. Imitating the sequence of the movements of nature and 'feeling' the elements gave him a different power that he had not experienced before. The state of this special strength was obtained by man through a ritual in which sound and movement were united, allowing man to form another connection with the world of the ecstatic. This was the first non-object connection with the world of sensation and it was sacred. In the human psychic world, this connection mapped the 'psychic' of nature into the psychic of man. This is how the gods of nature

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and its elements came into being. They already existed in the psychic and were felt by man in his emotional states. The emotional state became sacred. In languages we find many examples of this. So the name of all natural deities consisted of several sounds with meaning or roots of future words. Writing in ancient cultures was semantic (sacred). Ancient Egyptian hieroglyphs, Chinese hieroglyphs, runic writing, cuneiform, and kipu were sacred. In non-written cultures, which still exist today, it is preserved in the lengthening of sound, doubling of syllables, joining of inverted syllables, etc.

The emotional state contained a reference - a sound or name, usually one-syllable - to the highest governing deity. The supreme deity appears in all pre-written cultures. Despite all the individual differences in it, what is common is that it bridges the two worlds - the human psychic world and the natural world. The name of the supreme deity concealed all the object and 'spiritual' part of the cult and community Each community created its own sacred connection. Many African tribes are examples of this. Being in territorial proximity to each other these tribes have different sacred and their languages express it differently. These languages are quite different in sound structure and grammatical structure, and they lack both common lexical units and associatively similar lexical units. This suggests that language and culture were shaped around the sacred.

Thus, emotional states become an important part of human adaptation to the world around him. Formed sacral connections are very stable, as they are fixed in the psychic reality of a person and are able to cause certain emotions. The world is invisible, but we feel it through sound, touch, etc.

c. *Separating Sacred Connections in Psychic Reality to Create a Value System*

Culture was formed around sacred connections, a cult that displayed those connections, and a language that became the guardian of the sacred. Culture can be considered formed when the event-interval space is sufficiently filled with sacred connections and the images they create that help the individual and the community adapt to the rapidly changing world around them and provide certainty within the community itself. In addition, a system was formed that traces the interdependence of the sacral connection and the image built on its basis and fixed, their semantic correspondence and mutual sub-ordination. Culture emerged as a consequence of the display in the mental reality of man of the unity of man and the world around him. The connections a person makes with the world around them are individualised. They ensure his inner security, are valuable and are defined as sacred. From these connections, which are of value, a picture of the world is formed. According to neuroscientists, only 25% of value connections are formed in response to a brain signal of reward. This signal is associated with a person receiving the emotion of satisfaction. This fact demonstrates the correlation between action, thinking and emotion in the human psyche. It can be considered as a proof that the event-interval space of a person was holistically filled. The primary roots of languages also reflect this correlation, namely the relationship between action, thought and emotion (see examples b).

All members of the community create in the process of their collective cognitive and psycho-emotional life a cumulative world of value. The way of expressing such a world is language. All cultural communities that exist today have retained early sacred connections in their languages. In written languages, in which individual letters, syllables or lettering already contain a certain meaning and words are constructed by adding existing meanings, value meanings are on the surface. This creates a general atmosphere of certainty in society. Such languages include languages with hieroglyphic writing (Chinese, Japanese, Korean, etc.) and languages with ornamental writing (Arabic, Hindi, etc.). Languages that use the alphabet are sign languages. The letters do not carry any meaning. The native speakers of such written languages experience a kind of disconnection from the original sacred source. This leads to existential crises within the society. Non-written cultures also retain ancient value meanings in their language. Both written and unwritten cultures have formed philosophical systems. In both written and unwritten cultures, they are practical and adapted to man's understanding of the connections between himself and the world around him. In alphabetic cultures, philosophical systems are more theoretical, and there is usually no or little connection between man and the world around him.

Let us give some examples. The teachings of the Buddha (and Buddhism itself) arose from the 'fusion' of the philosophical systems of cultures and civilizations that had existed before. Apparently, the philosophical systems on which the Buddha relied were similar. This syncretic teaching demonstrates a value - the unity of man and the world around him. In practice, it displays the sacral connection of man's reunion with his psychic reality and the possibility of transcending its certainty. The value system is built on man's ascent to his natural beginning through transcending certainty.

Confucius, a contemporary of Buddha, also created his teachings based on the 'fusion' of philosophical systems of different tribal cultures. His teachings are also syncretistic. Obviously, the philosophical systems of the cultures that Confucius united in his teachings were different. The teachings of Confucius reflect the sacred connection between man and the world through the unity of society and nature.

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The value system created by him shows man as a part of the community. Human development is inherent in the development of the community: the path of all together. Confucius' system also suggests the individual's transcendence of certainty, but through understanding and acceptance of the other. There is a hierarchy in this value system.

Thus, the philosophical systems of Buddha and Confucius point to different directions of human development and represent different value systems.

Cultures that embraced the Abrahamic religions created something different. For example, modern Arabic writing emerged at the same time as the teachings of Muhammad. Although Arabic has an alphabet, but the representation of letters is reminiscent of ancient cuneiform writing which was meaningful. Ancient cultures that used cuneiform script created their own value systems. The Arabic literary language embraced many ancient cultures whose languages are now part of the Semitic language family. The Qur'an has preserved the ancient meanings of these cultures. Obviously, this is why Arabic literary language as the language of the Qur'an is considered sacred. The extension of the ancient meanings recorded in the Qur'an to cultures that belong to other language families have not been able to assimilate into the meanings of their value systems. For example, the Pashto people who practice Islam and their language belongs to the Indo-European language family. Even in ancient times, before Islam, Pashto had established its value system, which is prescribed in Pashtunwalai. In cases where the honour and dignity of a person is at stake, Pashtuns refer to Pashtunwalai. The Igbo people of Nigeria, who are Catholics, actively use animal proverbs in their daily lives to reflect moral values. These values were formed in ancient times.

The above examples show that the sacred connections formed in antiquity are very persistent. Although cultures and their languages may be assimilated in the process of long contact, the sacred ties they built before remain. These links are present in rituals, myths, legends, proverbs, etc. and thus the value system is preserved.

Thus, any culture fills its event-interval space with meanings on the basis of created sacral connections. These connections are reflected in the value system of culture by means of language. The value system built on sacral connections does not disappear even in case of complete linguistic assimilation.

d. *Values as a Foundation for Shaping the Cognitive Reality of Culture*

Filled with all sacral connections and images created with their direct participation, the event-interval space, despite its definiteness, gradually turns into a space of knowledge accumulation. The ways of accumulating knowledge differ across cultures. Each person has his/her own special 'way' (method) of accumulating knowledge and receiving 'reward' for it. Obviously, the search for the next 75% of knowledge takes place in a way that is already habitual for the human brain, as it has already received 25% of knowledge for 'reward'. This is the biochemical nature of sacral connections. Filling images created through sacred connections with meaning is a unique way of adapting to the ever-changing world around us and creating value.

Thus, the event-interval space becomes a space of value creation, in which knowledge itself is a value. Event-interval space constantly filled with knowledge becomes a cognitive reality.

Cognitive reality imposes certain frameworks on the space of culture, Cognitive frameworks are individual. They include the codes of culture, built on the oldest sacred connections and correlated with the oldest archetypes, and the symbolic system, created on the basis of images and their meanings. Symbolic systems attempt to 'preserve a fund of shared meanings through which each person interprets his or her life experience and organises his or her behaviour' (Geertz 2004: 150). Differences between cultures consist of differences in cognitive frameworks, differences in the image of the world, its expression and its symbols, and differences in psychological reality that depend on the form of expression of perception (Jaballah 2006). This explains why similarly functioning phenomena take different forms in different cultures. Understanding a culture is possible only through immersion in its 'imaginary universe', through dialogue with its representatives, which allows us to find mutual understanding (Kovalenko, 2010: 18).

Thus, the cognitive reality of culture is built on the basis of an already formed system of values. The decisive factor in the emergence of cultural diversity was the sacred links built by man with the diverse world around him.

v. *Stage Five: Formation of Culture: Formation of Culture Codes*

a. *Codes and Stages of Cultural Development*

Of course, every culture has been shaped by the value system that its community has created. Modern science distinguishes three stages of culture formation, based on the division of time frames:

1) *Material:* Adaptation to the surrounding world began with the creation of tools for biological survival;
2) *Institutional:* Creating ethical and social norms for comfortable living within the community,
3) *Spiritual:* To stabilise internal emotional and psychological balance.

The existing scientific approach to the formation of culture does not reflect the fact of human psychic

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development. First of all, culture emerged in the psychic field of man and found its reflection in the material and immaterial world. Consequently, all three stages of cultural development were in close connection with each other at each stage of the formation of man as Homo excultus and improved simultaneously with it. Such a close connection was able to ensure the maximum adaptability of man to the conditions of the constantly changing world around him and make him more stable in the internal and external reality.

The event-interval space was filled with values created on the basis of sacral connections and knowledge obtained on their basis. Values became a determinant for obtaining knowledge. Subsequently, values and knowledge formed a system of symbols by means of which the received knowledge was transmitted, stored and conceptualised. Symbolic forms are endowed with more archaic meanings. They correlate with the processes of conceptualisation, i.e. the generation of new meanings. 'The symbol, write M. Mamardashvili and A. Pyatigorsky, is 'such a strange Thing, which at one end "appears" in the world of things and at the other end "sinks" in the reality of consciousness' (Mamardashvili Pyatigorsky 1999: 26). 'The concept is the flip side of the symbol, because, unable to be expressed in a sign and having no meaning, the symbol gives rise to the concept - the act of grasping a holistic spiritual experience, the experience of understanding or silence' (Fadeeva 2014).

The primary amount of knowledge that a person acquired through life experience is small. Therefore, no extensive system was required to describe them. With the accumulation of knowledge, a system of their regulation was required, the result of which led to the creation of a system of culture codes. Culture codes were formed throughout the formation of man as Homo excultus. Cultural codes are a product of human emotional and cognitive activity and differ in each culture. The very concept of 'cultural code', according to Goodova and Yuan, is historically formed and changing in time, expanding with the growth of knowledge in applied sciences, philosophical sciences determine the order of analysing the phenomenon of 'cultural code' from the level of sign system to cultural tradition, and then the semantic structures of the text in each culture (Goodova, Yuan 2022). Cultural codes are defined as symbols and systems of meanings that are relevant to a representative of a certain culture (Hyatt, Simons 1999).

Thus, the codes of culture are the product of human emotional and cognitive activity, they are formed historically and can partially change in time. At each stage of its development culture 'compacted' its codes by creating symbols and concepts.

b. *Ornament as a Material and Spiritual Code of Culture*

One of the codes of culture is drawings and ornaments. There is an opinion that ornaments preceded writing. 'Originally writing was of a drawing nature, later pictography appeared, which evolved into modern writing systems. However, it is not always clear how to draw the line between the drawing and pictographic stages of the development of writing, what is considered a drawing and what a pictogram. An important link in this chain is missing - ornament, the inclusion of which may help to draw this boundary' (Samzhiev 2002). In ornamentation it is not only the colour used and applied that is important, but also the lines and curves that resemble a hologram. The ornaments of each culture are different. For example, the ornaments of a Greek amphora and a Chinese vase, dated at the same time, are different. These differences initially appeared in small, sometimes almost invisible, details, as each emerging culture made 'assembly' of the material world according to its own 'scale': the natural environment and human needs differed. According to T. Chernigovskaya: 'We face a paradox: the brain is in the world, and the world is in the brain and to a greater extent determined by it' (Chernigovskaya 2012: 41).

Most ornaments resemble a hologram. Such ornaments is possible only when the world is indivisible, exists as a whole, and is perceived holistically overnight. Everything, including matter and consciousness, functionally influences the whole, and through the whole, all components. Everything, including thoughts and actions, grows from a unified basis, causing any change in one part to be immediately accompanied or reflected in corresponding changes in all other parts (Belokopytov 2012: 2). Preserving the integrity of the world through the integrity of its perception, ornament became the basic code of the emerging culture. Obviously, ancient ornament contributed to the birth of the form of writing. Today we can see it in the pictorial calligraphy of Arab culture, Persian culture (Shekaste) and Chinese culture. Calligraphic (ornamental) writing is an ancient way of comprehending the world and reflects all the processes occurring in it. Probably, further mastering and 'assembling' of the material world was based on the pattern of ornament. Ornament became one of the first spiritual values of culture 'imprinted' on a material medium (vases, dishes, etc.).

In addition, the ornament had a certain power and this power influenced the person. 'Infinity creates its dynamic character. Stopped ornament, ornament without dynamics gives us, for example, the swastika or the five-pointed star, also being elementary units of influence' (Potsetsov 2001: 18). The stopped ornament is a stable symbolism. The stable symbolism became the first, fixed in language, codes of culture. These are basic codes, and they are unchangeable.

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With the emergence of language, the picture of the world began to be 'reproduced fragmentarily in the lexical units of language, but language itself does not directly reflect this world, it reflects only the way of representation (conceptualisation) of this world by the national linguistic personality' (Wierzbicka 1999: 434). Symbols were a response to the fragmentation of language's representation of holistic reality. Language could not work with wholeness because it is dynamic. Ornament as a hologram is dynamic. A stopped ornament is fragmentary. But a symbol stores dynamics, so it is multivalent. Torn ornament testifies to the closing of the code of culture on itself.

Thus, ornament becomes the first and one of the oldest codes of culture. It expresses the value of the integrity of the world, is a 'way' of building a value system and a way of influencing the person of culture, and also serves as a marker (pointer) of the unfolding of the cognitive reality of culture and the boundaries of its cognitive framework.

c. *The Regulative as an Institutional and Spiritual Code of Culture*

Regulations are a special kind of fixed meaning associated with values. These are the rules of harmonious life and human development. Examples are Sanskrit Vedas, Avesta of Zoroastrians, Pashtunlai of Pashtuns, 'Six Classical Works' of Confucius, Bible, Koran, etc., which have attained the status of sacred. Regulators are the basis for the institutional life of society. They also regulate its spiritual life and represent value-based worldviews. For example, both the Avesta, written by Zoroaster, and Pashtunvalai, the unwritten code of Pashtun rules, derive from one ancient Indo-Iranian source, the Rigveda. This indicates that the ancient system of values, formed within one cultural environment, is still preserved as its members disperse. Despite the creation of their new communities and cultural environments by the representatives of archaic culture, the primary system of values remains the regulator of their lives. Proverbs and sayings, fairy tales, bylinas and other folklore forms that contain value meanings can act as regulators.

Language, reproducing in a fragmentary way the picture of the world, 'protects' the value sense, fixes one meaning for it and regulates its use. Man's knowledge of the surrounding reality and the way he categorises the world are expressed in language. 'Language is the only means capable of helping us to penetrate into the hidden sphere of mentality, for it determines the way the world is divided in a particular culture' (Maslova 2001: 8). Language constructions (e.g. kulturams), lexical units themselves and their meanings can also act as regulators.

Let us consider the example of the word 'prophet' and the regulative semantic series 'prophet-sage-saint'. The Christian religious tradition uses its ancient Greek meaning 'diviner', which is the meaning assigned to Jesus Christ. In early ancient Greece, philosophy and mathematics were inseparable. Number '3' at Pythagoras was considered sacral as was a symbol of triunity of the person in this world - birth, life, death - and correlated as birth - soul, life - body, death - spirit. Jesus is the manifestation of God in a human body. The sage as a man endowed with the highest knowledge (wise and correct life) in his behaviour should be guided not by the orders established by people, but by the laws of virtue. Later philosophers (lover of wisdom) began to be called sages. Saint - religiously revered, divine, possessing the highest divine perfection, highly honoured, relating to the dearest and most cherished. The root of the word was sacredly marked as far back as pre-Christian times. Holiness is transferred from nature to the human, because it originally referred to nature and had the meaning of blossoming, fruition. In Christianity, however, it is meant as growth, blossoming of the spiritual.

In Arabic culture, 'prophet' is one who delivers news from a third source and denotes truthful news of great importance. The word refers to worldly knowledge and important worldly news of great importance received by a person who has attained the exalted spiritual position of prophethood - truthfulness, honesty, nobility, moderation, etc. In Islam, Mohammed is honoured as a prophet who brought important news about the spiritual development of man. Actually about the development of his virtues which are values. The Quran is a book about the formation and maintenance of the sacred connection between man and God, that is, about values. Jesus, according to the Arabic regulative, is a prophet but in no way a son of God. Mohammed is a prophet and a sage because he comprehends knowledge of the principles of things and their consequences, abounding in his grace, insightful. Holiness, a saint is a general state of honour (perceived by believing people as connected to God), worthy of spiritual respect or devotion, or inspiring awe and reverence among believers.

In Chinese tradition, a 'prophet' is a philosopher and questioner with excellent human qualities. The prophets in China were Confucius and Zhuangzi. The word is also correlated with 'saint' (sage) as a person of great goodness whose thoughts can influence the whole country or even the whole world. In traditional Chinese culture, 'sage' refers to a person who knows and performs well, and is a limitless existence in a limited world. All talents and morals are the source of holiness as a personal pursuit of the great good and beautiful, that is, it is the perfection of man.

Thus, regulatives can be considered as codes of culture. Regulatives express value meanings and support the value system of culture.

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d. *Concepts as Codes of Cognitive Reality*

Cognitive reality can be conceptualised. A concept is a micro-model of culture, and culture is a macromodel of a concept' (Zusman 2001: 41). Concepts are capable of reducing the diversity of observed and imagined phenomena to something unified, bringing them under one rubric, which facilitates the processing of subjective experience by bringing information under certain categories and classes developed by society' (Kubryakova 1996: 90).

Homo excultus gradually cognised the world and systematised the new knowledge gained. Any new knowledge that filled the event-interval space became part of the human cognitive reality. Since man's psychic field was defined, his cognitive reality also gravitated towards certainty. Only systematised meanings, which scientists would later call a conceptual system, could provide certainty. ''A concept is a mental formation that replaces us in the process of thought an indefinite set of objects of the same kind',' writes S. Askoldov. The scientist distinguishes cognitive and artistic concepts. The main function of a concept is substitution. Its nature is such that it is conceptual, schematic. Such concepts substitute, process the area of substituted phenomena from a single and at that general point of view, whereas artistic concepts are individual. Any work of art contains fewer meanings than the author would like to put in, at the same time the perceiver reveals and speculates the work in his or her own way, which sometimes gives rise to completely unexpected interpretations even for the author. Hence the conclusion that the concept is not a reflection of the replaced set, but 'its expressive symbol, revealing only the potency to do this or that' (Askoldov 1997). As a result, the concept is revealed as a 'marked possibility', a prefiguring symbolic projection, a symbol, a sign, potentially and dynamically directed towards the sphere it replaces. Dynamism and symbolism define the potential nature of a concept from different angles. The cohesion of concepts generates a meaning that surpasses the meaning of each element taken separately (Askoldov 1997). Concepts represent a linked emotion and thought. Different manifestations of mentality generate different types of concepts (Sorokina 2011). According to Y.S. Stepanov, a concept is the basic cell of culture in the mental world of a person, a clot of culture in human consciousness, it is not so much thought as experienced (Stepanov 2001).

As an example, let us consider the concept 'joy' in Russian, Arabic and Chinese cultures. These cultures belong to different language families. In Russian culture the concept 'joy' includes: cheerful, great, inner, feeling, sensation, mental, pleasure, satisfaction. Arab culture views the concept 'joy' as vigour, satisfaction in the heart, happiness, pleasure, fun. Chinese culture does not conceptualise the word 'joy' and considers it only as harmony, happiness and cheerfulness. The semantic rows of the concept 'joy' in Russian, Arabic and Chinese cultures are presented in the order of their importance for the representatives of these cultures. As the examples show, each culture has its own scale of concept evaluation. 'Evaluation is a special cognitive act, as a result of which the subject's attitude to the evaluated object is established in order to determine its significance for the subject's life and activity' (Karasik 2010: 47).

Thus, concepts can be considered as cultural codes that have become the quintessence of values developed by the cultural community. Cultural codes are a systematised 'reservoir' of cultural values.

b) Homo Excultus as the Highest Stage of Development of Homo Sapiens

Man creates values and culture through his activities. The introduced concept of Homo excultus, as a man of values, a man of culture, is a characteristic of Homo sapiens.

Homo excultus, adapting to the world around it, represents itself through the value systems it has created. Homo excultus creates a space of values and reflects it through music, dance, drawing, and words. In the process of development of Homo sapiens, values began to fulfil the role of guiding factors in the life of man and society. The system of values makes sense only in relation to human activity. Modern civilisation has been created and exists due to different value systems.

i. *Why Homo Excultus?*

At the first stage of development, the elementary activity of Homo sapiens was a way of biological survival. Homo sapiens is characterised by a biological vector of development, which differs little from the biological development of the surrounding world. Homo excultus is the highest stage in human development. To preserve itself as a biological species and to better adapt to the surrounding world, Homo sapiens had to actively explore the world and 'adjust' to it. This conditioned his transition to a higher stage of his development. In the process of exploring the world and himself, man is constantly creating values. Cognition of the world becomes a value for man, as the world within and the world around him was already valuable in itself.

Thus, Homo sapience's activity of cognition of the world becomes an activity of value creation. Homo excultus is a product of community and civilization. This becomes important when Homo excultus cognition is centred on an antropological approach to understanding the development of civilisation and culture in particular. Homo excultus is the value-creating quality possessed by Homo sapiens born into human society.

Homo excultus is characterised by criteria such as:

1. Presence of socium as a group - large or small (tribe, nation, people).
2. Presence of cultural and social environment comfortable for human development. While man is

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at the stage of development of Homo sapiens he is interested only in instinctive needs, as the needs of the community are limited by the biological survival of the species. Over time, deeper connections develop in the human psychic field that are sacralised and become valuable to the individual. It is through these value sacralised connections that man is able to further cognise the world beyond his biological needs. By creating a culture based on the formed values Homo sapiens acquires the quality of Homo excultus.

3. The ability to create value.
4. Willingness to pass on the values of one's culture from generation to generation.
5. Protects its value system and the culture built on it from destructive factors (understands the necessity of its preservation) and preserves the values of its culture.

Homo excultus is characterised by moral-ethical and aesthetic criteria of cognition and all its activities are aimed at creating the good. The good as security becomes a kind of cult (etymologically correlated with the English word 'noble', 'to be in a state of value') with a moral-value paradigm. Thus Homo excultus creates both value and good at the same time.

ii. *Homo Excultus as a Value Creator*

The unconscious and preconscious reflexions of a person reproduce the value models of the world formed in his psychic field. 'Everything that a person considers correct, in fact, is nothing but the clichés accepted in a given society. Everything that does not fall under these clichés is excluded from social consciousness and remains in the unconscious mind' (Mitkina 2018. 100). According to A. Voskoboynikov, "the unconscious is a specific fundamental form of value-motivational, cognitive and motivational activity of a person (and social groups), which has the most diverse manifestations, its own way of expression, which is not under the direct control of consciousness and is associated with the special nature of behaviour and activity" (Voskoboynikov 2012: 123).

Values have become a need capable of ensuring the emotional and psychological security of both the individual and the entire society. Values unite members of society and become spiritual wealth. 'In the common space of spiritual culture at all stages of its evolution there are values and ideals that regulate human social behaviour' (Gorelov, Gorelova 2015:31). 'The world in which we live is driven not only by unconscious forces but also - and more decisively - by human values... The struggle to save the planet becomes ultimately a struggle for higher-order values" (Sperry 1983: 21).

The activity of Homo excultus is aimed at creating and preserving values. The creation of value is a function of the highest order in the cognitive activity of Homo excultus. Values contribute to the constant development of man and are an inherent attribute of human consciousness and its need at the level of being. Values do not exist outside culture. 'A person's value orientations are laid down by the culture of the society in which he dwells. Thus, values, being created by the public culture, are then under its protection, thus different cultures can give rise to a completely different set (and sometimes even opposite) of values. (Mitkina 2018:101). According to G. Rickert: 'in all cultural phenomena we will always find an embodiment of some value recognised by man, for the sake of which these phenomena were either created or, if they already existed before, nurtured by man...The phenomena of nature are not thought of as goods, but out of connection with values, and if we take away any value from the cultural object, it will become a part of simple nature' (Rickert 1998: 57).

Values give meaning to human life. It is up to the individual to determine what is valuable to him. However, many spiritual absolutes are identical among people. The system of values determines many features of culture and creates its foundation. Being the foundation of culture, values 'always connected with a certain view of the past and future (Zagirnyak 2012: 45), since "the essence of any culture is that " the past in it ... does not "go back in time", that is, does not "disappear"' (Vendina 2022: 153).

Values as a cultural phenomenon are conditioned by the cultural context. They are universal and significant for the members of society, as they form the basis of the cultural picture of the world as an image of the authentic reality of human existence. 'Any universally significant value becomes truly meaningful only in an individual context' (Bakhtin 2003: 18).

Different cultures represent different value systems. Depending on the culture, our proposed term Homo excultus will be understood and perceived differently. The term Homo excultus as a person of values will connect organically with American and European cultures. For Chinese culture, the term 性格文 man Wen (person of art, where art is the virtues of a person) would be more organic, for Arabic culture شخصية متحدة في الله man righteous (person united in God). This is an example of how different cultures perceive and understand value.

Thus, having passed through millennia of development Homo sapiens became the embodiment of values, formed as Homo excultus and approached its, to date, the highest point of development.

III. Conclusions

Adaptation to the surrounding ever-changing world required Homo sapiens to undergo a complex journey of several tens of millennia to become a social being and to develop the quality of value creation.

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Sound imitation and supra-instinctive emotions were prerequisites for the development of the human psychic field. Trying to make the world safe for himself, man in this field was able to construct his event-interval space, which he filled with connections and knowledge significant for himself. The first sacred connections established with the world were unprecedented for man and became his first values. The value system of the individual and the community began to be built around these sacred values. The values and culture of the community were created simultaneously. The system of values determined the direction of culture's development and the peculiarities of its cognitive reality. The systematised knowledge of the world was fixed in the codes of culture, which became an expression of its values.

Thus, the values created by Homo excultus allowed the community and the individual to adapt to the world around them, to make it safe, to develop and to create a culture.

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